

# [Tansvestism of inner self. indulging themselves in](https://assignbuster.com/tansvestism-of-inner-self-indulging-themselves-in/)

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Tansvestism is defined as practice of dressing up or acting in sucha manner, that it shows your association to opposite sex. Some religion alsoexercise this as their religious practice e.

g. in India man dress up like womento please their goddess radha , in Italy man wear wedding dresses and walk instreet etc. Third gender people are often named by society as eunuchs but italso comprises of transsexual, hermaphrodites and transvestites (Imre, 2011). They also hold the same right as every Pakistani but are nevertreated equally. Or as a member or society there rights are not protected.

Deviance is state of diverging from the set standard of society orsimply it is violation of social norms. It is hard to define deviant behaviorbecause not everyone agrees what should be considered as deviant. Tansvestism canalso be seen under the view point of sexual deviance.

It can be taken asmedical condition which can be cured psychologically by carefully looking atthe hidden reason. Cross-dressing may not be socially accepted this habit alsoform by negative attitude. It might be source of inner satisfaction (Woodhouse, 1989). It is reported that Pakistan has more than half million activetransvestites (Redding, 2016). The phenomenon of dressing up like other gender or acting likeother gender has a close link with satisfaction of inner self.

Indulgingthemselves in a practice of dressing up like opposite gender has a close linkwith their contentment.  They usuallypose, walk and even talk in such way that they belong to other gender. The origin of Tansvestism is to be found in the personality of aperson, and is founded on early childhood experience that is openinterpretation of theory of Sigmund Freud. For him Tansvestism to highly occurin passive men who have low sexual urge (King & Ekins, 2007). The Royal College of Psychiatrists (RCPs 1998) observed that theoutcome of gender disorder can be pacified and require careful attention toemotional and developmental needs.

Young boys can experience congruency betweensex and gender. This behavior is usually not on purpose or to tease other peoplebut these people are not comfortable in their body. They perceive the eventsdifferently.

It can be due to gene mutation. However transvestites are morecomfortable in gay community (Ekins & King, 2005). There is movement in European society for transvestites toestablish their own position they don’t expect themselves to be categorize asman or women. This is especially true from legal perspective (O’donovan, 1985).

However, contemporary Tansvestism may be a new way for a personto express different forms of identity and sensibility (Evans, 2007) even though it is susceptible to judicial impediments. This biological determination of gender also effect a personposition with regard to the regulations of sexuality by the criminal law, employment law, social security law, family law, sex discrimination and evencapacity to marry (Coleman, 1996). Hence, laws encode the widely held assumptions that gender isdichotomous and resides within the individual. A person can be classified asmasculine or feminine but not both the social construction of gender identityis used to maintain structural patterns of male dominance and femalesubordination. The categorization is not only a way of seeing differences, butalso a way of creating differences (Crawford &Mendelson, 1995). Gender is thus a self-fulfilling social creation, which createsdifference between the sexes (Crawford &Mendelson, 1995). Sociologists take the approach of Tansvestism as an expression of personalidentity. The labeling of their behavior has pushed themselves with certainpathology.

As they do not want to be considered deviant, they enact a masculineimage and, try to normalize their cross-dressing by presenting it as anotherhobby. So, many transvestites tend to stay secret in order to avoid beinglabeled as deviant. To avoid guilt and secrecy, they have also created groupsand formed sub-cultures that reflect their ideology of femininity. This identificationhas also generated sub-cultures of people sharing the same behavior. Cross-dressing has been studied from the perspective of cultural and mediastudies, but the focus has been on sexually ambiguity in the theatre andentertainment industries (Dean, 1993). Very little research has treated cross-dressing within everydaylife.